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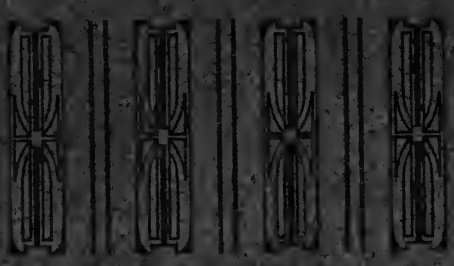

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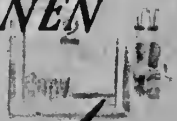

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By A. G. Tilney, B.A.

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Reprinted from Journal of the Transactions of the Victoria Institute,
Vol. LXXXII.

GENETICS AND EVOLUTION.

By Douglas Dewar, B.A., F.Z.S.

Synopsis.

The science of genetics, although less than 50 years old, has added much to our knowledge of heredity, because (*a*) geneticists study organisms of which a number of successive generations can be reared in a year, and (*b*) geneticists have greatly increased the rate at which mutations occur in organisms by exposing the latter to X and other rays and mustard gas and other irritants.

It is submitted that the new facts brought to light by genetics are unfavourable to the evolution theory, because (1) geneticists have been no more successful than practical breeders in effecting transformations in the organisms on which they have operated. (2) Geneticists have been led by their work to believe that acquired characters are not inherited, and so have offended the Soviet Government, which will not allow Mendelian genetics to be taught in Russia. (3) The vast majority of the mutations in organisms bred by geneticists are not beneficial ones, and the fact that mutations of the ordinary kind are not only produced but multiplied by X-ray treatment suggests that the mutations are the result of damage to genes or chromosomes. (4) Most genes, although their main effect is on a particular organ, seem also to affect many if not all other organs. This renders it highly improbable that a mutation can be favourable on balance.

Criticism of Goldschmidt's theory that chromosomes and not gene mutations are the causes of evolution.

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MAN:
A SPECIAL CREATION

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Evolution Protest Movement

SUPPLEMENT TO NEWSLETTER. JANUARY, 1957

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The Spirit of Debate

There are few things in life which are not debatable. In fact, life itself can be debated : Do we really live, or do we but dream ? Is what we see and hear and feel real, or only the appearance of reality ?

This is partly because life has two sides—the upper side and the underside, the outside, and the inside ; partly, because we tend to see, having the freedom for this purpose, one side only—the side we desire to see. So, all too often, what we do not see, or wish to see, we tend to declare does not exist. We are not usually ready to admit the incapacity of blindness, the ignorance or stupidity of missing things, or the dishonesty of concealing them—a simple and persistent declaration of their non-existence covers all three states.

And yet, since other equally intelligent people assert that the unnoticed or unacknowledged things do, in fact, exist, we must be prepared to meet them, to discuss with them, to be persuaded by them—that is, if we are sincere, and desire to possess the whole truth ; just as they—our opponents—must be prepared, in discussion or debate to be persuaded by us of the unreality of the things they themselves profess to see and believe, and to reject them.

On very many subjects opinions are divided—opposite views being held by people both intelligent and sincere. The first thing that a debater must do, is to recognise that another side exists, and that, in consequence, his opponent has a case—or at least a seeming case. And both protagonists should be aware of the possible objections to their particular tenets, for we do tend to hold our partisan or sectarian views like a creed and with something of its fervour as well as its conviction and tenacity. A debate is, in a way, rather like a boxing match—with both its rules and its code.

It is a trial of strength, of skill, of endurance, and of self-control, temper and fairness. There must of course be a constant watching of the other's eyes to anticipate his intentions ; but there must on no account be irritation and annoyance, with loss of head, and wild lashing out—and its "fatal" results. There must be no "hitting below the belt"—no kicking in the tummy, no drawing of a concealed dagger to stab a winning antagonist—which would be a clear admission that gloves and fists were inadequate to achieve victory. The use of unlawful weapons would correspond—in a verbal duel—to the abuse resorted to by the debater who sensed defeat.

The purpose of the best debates is to reach the truth, and this, with the method of question and answer, of challenge and counter-challenge, can be at any rate approached, and, where there is frankness, approached together; for the best debates are not contested merely for a personal and individual triumph. This means that there must be some give-and-take—some concessions, in a word. Which shows that the battle for superiority is really less like a boxing match than a game of chess—where pieces may be lost to an opponent, and yet lead to an opportunity to win.

In a debate this naturally follows from the fact that there seems at least to be truth on both sides ; hence, the champion of Evolution, for instance, must be willing to admit that in an organism there is appearance of design and, in the wider ecology, an integrating intelligence apparently linking host and parasite in symbiosis or habitat and organism ; while, on the other hand, the protagonist of Creation must concede that God is not directly evident, and that there does exist a seeming "Evolution" of, for example, varieties, not of higher orders ; yet his opponent must not jump to the conclusion that all creatures have come from only one—as distinct from a few originals, or that the total evidence of God—even if indirect—is inconsiderable or unimpressive.

The intransigeant refusal to concede any points is a confession of weakness and insecurity ; in a game of billiards a really confident expert could afford to give a handicap to an outsider or newcomer, as being so absolutely sure of himself and his prowess. Or, to turn to yet another game, the batsman who stubbornly and stupidly "stonewalled," shrinking from raising his bat, fearing to expose his wicket, is showing the world that he is afraid of the bowler, and has little or no confidence of keeping his end up.

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BOOK REVIEW 3. RELIGION WITHOUT REVELATION, by Sir Julian Huxley, 1957. (Max Parrish, LONDON).

This is a new and revised edition—after 28 years—of a very interesting, important and revealing work by the pontiff of total evolution.

Dr. Julian Huxley, M.A., D.Sc., F.R.S., world-famous biologist, grandson of the great Professor T. H. Huxley—Darwin's 'bulldog'—and great grandson of the equally great Dr. Arnold of Rugby, reveals himself as an agnostic, but as no mere materialist or rationalistic atheist.

He is 'religious' in his special way, and has his beliefs. 'I believe . . . it is necessary to believe something. Complete scepticism does not work,' he assures us (p. 1). For 'beliefs are essential tools of the human mind' (p. 6). *What is his religion?* To be 'religious' is, for him, to have a sense of the wonder and mystery and awesomeness of life, a sense of reverence for the sacred; 'religion' is, for him, however, 'evolutionary humanism.'

And *what does he mean by 'revelation'* that he wants to be without? It is 'belief . . . in that kernel of revealed religion, a personal god' (p. 1).

'I believe'—says Sir Julian (pp. 6-7)—'not that there *is* nothing, but that we (presumably he and his friends) quite assuredly at present *know* nothing beyond this world and natural experience. A personal God—Jehovah—Allah—I *know* nothing of. For similar reasons, I disbelieve in the existence of Heaven or Hell in any conventional Christian sense' . . . 'As to the existence of another world or another life at all, there I am simply agnostic: I do not know.' He has, however, no moral, logical or scientific right to assert that nobody knows. He has closed his mind to information.

Rashly projecting himself into pre-history, Dr. Huxley declares there was a 'personification of the powers revered and religiously feared as brooding over human destiny—then the progressive unification of those powers—several gods fusing and fading into one God'—an unscientific guess that in his book on Religion Professor Wilhelm Schmidt has shown to be the reverse of fact, since, far from polytheism becoming purified into monotheism, belief in many gods was a corruption of an original belief in the one true God.

Dr. Huxley's religious anthropology is out-of-date and erroneous.

Evolutionary humanism is his belief, his creed, his religion—with all its fervour, exclusiveness, propaganda and single-minded intolerance. Thus Huxley—p. 229—actually talks of the '*gospel of evolutionary humanism*', but where is its Good News for needy humanity? IT IS A FALSE GOSPEL.

For him, everything has evolved—come from nothing, or from some 'sacred chaos' (p. 13) of 'ultimate world-substance' (p. 42). 'This existing stream of organic *life must itself have evolved from non-living matter*' (p. 189); but why the 'must' in this alleged sequence of matter—life—mind—gods—this assumed order of evolution? He says with strange logic (p. 215); 'If the self-creation of novelty is the basic wonder of the universe, this eliciting of mind from the potentialities of world-stuff . . . is the basic wonder of life.' Again, 'if *man's body has evolved* (but suppose it has not?) then *so has his mind*; reason . . . is an organism adapted to its functions, as a limb to locomotion or an eye to sight.' (pp. 145-6). Further, although 'gods are among the empirical facts of cultural history' (p. 47), yet '*I maintain*,' says he, two pages on, that '*gods are creations of man*, personalised representations of the forces of destiny, with their unity projected into them by human thought and imagination.'

With quite unconscious truthfulness Sir Julian illustrates his own wise dictum: 'It is perfectly easy for a reasonably healthy mind to feel entirely confident of being in the right, and yet to be in the wrong' (p. 180).

Since the underground stream of error, hidden long, emerged again in *The Origin of Species*, this publication may rightly be regarded as its spring: 'Darwin's work (in biology) necessitated the immediate abandonment of the theory of creation in favour of evolution' (p. 51)—not 'of creation in favour of the *theory* of evolution,' be it noted; 'to-day, God can no longer be considered as the controller of the universe in any but a Pickwickian sense . . . Operationally, God is beginning to resemble not a ruler,

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EVOLUTION OR CHRISTIANITY ?

Being the Substance of a dialogue between

MR. A. LONG,
Secretary of the Edinburgh City Mission, and

LT.-COL. L. M. DAVIES,
D.Sc., PH.D., F.R.S.E., F.G.S.

at a Youth Rally, at St. George's-Tron Church, Buchanan St., Glasgow, on Saturday, 2nd Feb., 1946.

PRICE: 2d.

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Evolution against Christian Doctrine

By W. E. FILMER, B.A.

INTRODUCTION.

THE existence of evil is a problem to most people. The Christian Church has always taught that human nature suffers from a defect called Original Sin, and that this is the result of the first sin committed by Adam in the garden of Eden. The introduction of a belief in the theory of evolution made this explanation seem impossible, and the consequent changes that have been made in Church doctrine have been far reaching. It is proposed to discuss these under two main headings: A. Original Sin, and B. The Atonement.

First a general statement of classical Christian teaching will be given showing that it is reasonable and logical. Secondly it will be shown that it is supported by Holy Scripture, and thirdly that it has always been taught by the Church. Having thus stated the Christian position and given supporting evidence, the evolutionary standpoint will be stated and shown to be incompatible with it. Finally the teaching of some modern theologians who accept evolution will be discussed.

A. ORIGINAL SIN.

Sin may be defined as that which is contrary to the will of God. Original sin is the term applied to that in human nature which is prone to, or gives a bias towards sin. It is a fact of experience that man tends to assert his own will, not only in opposition to his fellow men, but also in opposition to the will of God. Even though part of him may desire to do good, another part leads him into evil. It is only in terms of original sin that war and other universally deprecated activities of man can be accounted for.

Having recognised and accepted the fact of original sin, certain important conclusions follow. First, the sins of the world are at least to some extent, if not entirely, due to this corrupt condition of human nature. Secondly, man is not responsible for his corrupt nature, any more than he is responsible for the shape of his body, for he is born that way. He is, however, responsible for his sins. Now if man is not responsible for his own evil nature, who is? Are we to conclude that

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EVOLUTIONISTS UNDER FIRE

BY

Lt.-Col. L. M. DAVIES
D.Sc., Ph.D., F.R.S.E., F.G.S.

AND

DOUGLAS DEWAR
B.A., F.Z.S., Barrister-at-Law

WITH FOREWORD BY

Sir CHARLES MARSTON
F.S.A.

WHY I BELIEVE IN CREATION

BY

NEWMAN WATTS, F.R.G.S., F.PH.S.

Chapter One

The key word in my title is "believe." It means that I accept special creation by the Divine Maker of the Universe as an explanation of the origin of things; that I do not demand scientific proof of this method, or claim that such proof is possible.

By the very nature of things creation can never be demonstrated by scientific proof, any more than God Himself can be apprehended by the five senses of man. I believe in Creation, just as I believe in God.

Now with regard to evolution, will it surprise you that all honest evolutionists will agree that they believe in evolution in just the same way as I believe in creation, and for the same reason; that by the very nature of things it cannot be proved? Listen to Professor L. T. More. "The more one studies Palaeontology," he writes, "the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which is necessary to have when one encounters the great mysteries of religion . . . The only alternative is the doctrine of special creation, which may be true, but is irrational."

Professor D. M. S. Watson has declared the same fact. I quote: "Evolution itself is accepted by zoologists, not because it has been observed to occur . . . or can be proved by logically coherent evidence, but because the only alternative, special creation, is clearly incredible."

Sir Arthur Keith is just as frank in this admission: "Evolution is unproved and unprovable. We believe it only because the only alternative is special creation, and that is unthinkable."

At the moment I only wish to stress the clear and uncompromising testimony of these three experts to the fact that evolution is unproved and unprovable and is accepted by them by faith.

EVOLUTION IS UNPROVEABLE

In case it may come as a shock to some that evolution is not scientifically proven, I would explain that by the nature of the case such proof is impossible. Darwin and his fellow investigators collected a vast array of living and fossil creatures and found out that, arranged in a certain order, with certain missing links supplied, the creatures could possibly be thought to have descended from one another, and so the whole world of living things could have had a common origin.

This is not the doctrine of evolution, however. It is the doctrine of descent. It is itself very largely in the theoretical stage and cannot be said to be proven by scientific fact. Between each species of creature under review is a certain vital difference of structure. Evolution was the name given to the idea that the change in structure which enabled the descent from one species to another took place by an inherent evolving process, and not by a special act of an outside creative force.

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THOSE MISSING LINKS

By Douglas Dewar.

Reprinted by kind permission of the Editor from the Issue of "Words of Life" of Oct. 1946

Being under the delusion that man is descended from an ape, most zoologists and anthropologists are ever on the lookout for fossils linking man with his supposed simian ancestor. Needless to say such fossils have not been found, for the sufficient reason (as I have shown in "The Man from Monkey Myth") such descent, unless by a miraculous transformation, is impossible. A curious result of this delusion is that whenever a new primate fossil is found, the discoverer almost invariably claims that this is what is popularly but incorrectly styled "the missing link." This designation is incorrect because, if man gradually evolved from an ape or monkey, there must be a long line of ancestors intermediate in progressive degrees between man and apes, in other words there must have been a chain of many links of such intermediaries, so that what is missing is a whole chain of links, not only one link.

As fossils have been discovered of about a score of extinct apes of large size, those who seek missing links have abundant material from which to select man's pithecoid ancestor, and, such is human nature, the finder of a new fossil is convinced, not that his find is a species directly ancestral to man—no one to-day dare say this—but that the fossil in question is *very near* to man's actual ancestor—a cousin. In consequence Professor Hooton writes: "A dispassionate interpretation of new fossil evidence is obtainable only when one awaits the reworking of the material by one not emotionally identified with the specimen." ("Apes, Men and Morons," p. 111). This is why the following extinct genera of apes have been claimed as "missing links" or, perhaps more correctly, near ancestors of man: Pithecanthropus, Sinanthropus, Dryopithecus, Sivapithecus, Proconsul, Australopithecus, Propliopithecus, Paranthropus, Plesianthropus.

The discoverer of a new fossil is usually not content to publish an account of his find in a scientific journal: he sends a communication to the popular press, which is printed in big capital letters under such heads as "The Missing Link Found," "Darwin Vindicated," etc.

The latest of these items of "news" that I have seen occurs in the issue of *The People,* of February 24th, 1946, under the caption, in huge print: "It Wasn't an Ape. Missing Link Is Found."

Before dealing with this effusion, let me cite two earlier instances of the many in which zoologists have exposed themselves to ridicule owing to their belief in the man-from-monkey myth.

In 1922 a fossilised tooth was discovered by Professor Osborn in Nebraska. Believing it to be the tooth of an ape on the verge of becoming human, he gave it the name Hesperopithecus. Sir Grafton Elliot Smith, of London University, accepting the view of Osborn, induced the editor of the *Illustrated London News,* not only to insert an article by him on this ancestor of Man, but to print a huge two-page picture showing, amid natural surroundings, Hesperopithecus, male and female. Unfortunately, later examination of this fossil tooth by those not "emotionally identified with the specimen," showed that the tooth was not that of ape or man but of a member of the pig family. Hence the reign of Hesperopithecus as "The Missing Link" was short. Imagine then my astonishment on reading the following on page 14 of "Britain B.C." by Mr. S. E. Winbolt: "Man is not descended from the ape, but both come from a common stock. From the family tree there broke off in Miocene times, about three to five million years ago, the orang, gorilla and chimpanzee. From higher up the stem some million or million and a half years ago in Pliocene times came the Bechuanaland man-ape, while later (and higher) branches are represented by the Nebraska man-ape (*hesperopithecus*) and the java ape-man (*pitheco-anthropus*) (1882-94), perhaps the earliest known human being."

Mr. Winbolt's book, which was specially written for the Pelican Books series, appeared in 1943. Apparently the author cut out the article that appeared in the *Illustrated London News* of June, 1922, and, not having heard of the eclipse of Hesperopithecus, cites it as a near relative of man!

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The Missing Link Mania.

by Douglas Dewar, B.A., F.Z.S.

In a leaderette in *The Times* of February 5th, 1948 the following passage occurs:

" Future generations, looking back at all the strangeness of this age, will see nothing so queer as the present-day eagerness to claim kinship with the Bander-log. The scientific pursuit of knowledge, even unpleasant knowledge, for its own sake, will no doubt be understood by them, but how astonished they will be at an era which eagerly applauds, instead of standing aghast, every time a fossil skull fills another gap in man's believed line of ancestry."

The astonishment of future generations will be enhanced by the fact that last November a lady, having unearthed a fossil ape skull in a deposit in Kenya believed to be 30 million years old, flew to England with her precious find in order to gladden the eyes of Darwin's followers in this country!

So strong is the delusion of most present day zoologists of man's animal ancestry that, almost invariably, the finder of a fossil of any kind of Primate is convinced that he has found the elusive " missing link." Lest this seem to be an exaggeration I quote the following statement by Professor H. H. Woollard (" *Science Progress*," July, 1938): " When a new fossil has been discovered, the discoverer has been unable to resist the temptation of asserting that his fossil, if ape-like, presented all sorts of human characters, and, if human and clearly modern in character, it possessed all sorts of simian characters, more or less hidden and elucidated only by minute examination."

Such a great fuss has been made about this Kenya ape, which has been named *Proconsul*, because the discoverer and her husband, Dr. Leakey, who is an anthropologist, consider that this skull bears more resemblance to that of man than to that of any modern ape. The conclusion is that this, if not the actual ancestor of man, is a member of the group of apes which eventually gave rise to man.

As this fossil has been found in a deposit which appears to be older than any other deposit in which a fossil of man has been found, its claim to be an ancestor cannot be brushed aside solely on the ground that it did not live in an old enough period to make this possible. It, therefore, has a great advantage over all the much-paraded " missing links " of the past, such as Pithecanthropus, the Java " Ape-man," Sinanthropus, The Pekin " Man," and Plesianthropus, the South African " Ape-man." The fact that fossils of men of modern type have been found in rocks older than those containing fossils of these three creatures has been carefully concealed from the general public. Indeed so carefully have the fossils of these very ancient men of modern type been hidden away in museum cupboards that probably not one zoologist in ten has heard of most of them! For many years no mention was made of them in textbooks with the exception of Keith's " *The Antiquity of Man.*" It was from

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Between

DOUGLAS DEWAR, F.Z.S.

and

L. MERSON DAVIES, D.Sc., Ph.D., F.R.S.E., F.G.S.
for The Evolution Protest Movement

and

Prof. J. B. S. HALDANE, F.R.S.
for The Rationalist Press Association

Published under the Title

IS EVOLUTION A MYTH?

EVOLUTION PROTEST MOVEMENT
23 Dingwall Road, Croydon, Surrey

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Evolution Protest Movement

Pamphlet : SCIENTIFIC METHOD AND EVOLUTION

by Dr. C. E. A. Turner, M.Sc., Ph.D. (London).

The essential of Scientific Method or the Inductive Process (popularised by Sir Francis Bacon 350 years ago) *is the discovery of facts, and the drawing or induction from them of sound conclusions.*

For the conclusions to be sound, the facts must be both indisputable and also sufficiently numerous to justify the production from them of general conclusions which may be called theories. Every other related and relevant fact later brought to light should be in harmony with the derived theory. Where the theory is found to fit every such fact and, moreover, can be used to predict behaviour, events or discoveries, it becomes a scientific rule, or 'law.' But if subsequent facts prove to be at variance with the theory, or can be better explained another way, then the theory must be modified or even discarded. The history of science records many abandoned theories. Some held to-day are probably untrue and will doubtless be proved false, and abandoned.

Sir Julian Huxley, F.R.S., the well-known biologist, defines Science as 'The whole of organised and tested knowledge.' Then, if the Theory of Evolution is rightly to be regarded as scientific, it must be shown to be based on verified facts, be in accord with all biological knowledge, and be able to stand any test. But is it so based, and will it thus stand close examination ? *Actually, evolutionists are for the most part opposed to free debate and shrink from open investigation* ; they abuse the power derived from an almost complete monopoly of radio and press.

The Evolution Theory may be taken as asserting that all organisms, including the highest forms of life, have developed—or 'evolved'—from simpler types by descent with modification, and unaided by the intervention of any directive agency or force.

This unproved—and unprovable—Theory was advanced in the 5th and 4th centuries B.C. by the Greek speculators Empodocles and Aristotle, respectively, i.e. *well over 2,000 years ago.* But about 100 years ago, Charles Darwin revived and popularised this ancient unproved Theory in his book *The Origin of Species.*

Arguing from his very limited knowledge, he produced a plausible speculation in the name of Science, and virtually offered to eager materialists a would-be substitute for the Creator. While admitting a number of difficulties—especially the absence of the essential scientific evidence, living or fossil, that intermediate forms between the the species had ever existed, Darwin imagined and assumed that Evolution had in fact occurred. To this day multitudes have followed him with a kind of religious zeal, even to asserting, as does Dr. Julian Huxley, that 'we have the glorious paradox that this purposeless mechanism, after a thousand million years of its blind and automatic operations, has finally generated purpose'—as one of the attributes of our own species. *We are thus asked to believe—in spite of all our experience to the contrary—that the intricate structure and complicated functioning of the many thousands of species now existing, and including man, are the result of mere blind chance.*

What was at first but a speculation, became soon a hypothesis, and then a theory, and now is by many people accepted as a fact as indisputable as magnetism, or gravitation. Evolution, still nothing but a speculation, has been endowed with creative and progressive powers which, totally unlike observable magnetism or gravitation, cannot be proved by scientific method, let alone be seen by human eyes.

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Evolution Protest Movement

CENTENARY SUPPLEMENT

Darwin Centenary Year : 500 Million Years—Natural Selection—Fuegians—Speech.

500 MILLION YEARS—The Span of Life on Earth : Six T.V. Programmes.

'Few scientific theories'—said the *Radio Times* (April 18, 1958)—have influenced almost every field of human thought in the way that evolution has done.' True. But has the influence been good ? We doubt it.

The producer's introduction rightly used the word '*theory*,' wrongly used the phrase '*scientific theory*,' cautiously said '*if* evolution is a fact,' and concerning the 'natural selection' by which Darwin declared 'it had been *brought about*,' correctly observed : 'The theory of natural selection was produced at a time when *almost nothing at all was known* about heredity and the way characters were passed on from generation to generation.'

'Animated diagrams' and tendentious 'reconstructions'—as well as tendentious arrangements of skulls, etc.—served as missing links to illustrate or support the lecturers' basic creed or wishful thinking : 'We must *suppose* . . .' 'We *believe* . . .' 'Exercising a little *imagination* . . .' we trace 'the *line that led to man*.' But all of this is remote from science, which is—or should be—another name for carefulness and thoroughness, for truth and fact (our italics).

Change, and variation, and man's selective breeding are, of course, obvious facts, but they are often carelessly called Evolution, under which umbrella name concepts totally unrelated are smuggled through without hesitation or question, without honesty or reflection. Words—the weapons, as well as the tools, of thought—are illegitimately employed. IF, for instance, means a merely hypothetical condition, and is no foundation for serious argument. 'IF the moon were made of green cheese, there would be plenty of food for all the mice in the world ; SO there will be no need for the poor little creatures to starve.' But IF does not mean SINCE, so it really leads nowhere—except to the evolutionary Utopia. We read, however, 'IF evolution is a fact, all our family trees lead back to apelike creatures, and, *pushed* even further back, to fish.' That is a sentence characteristic of Darwinian logic. For Evolution is NOT a fact—the very IF implies that ; yet, despite lack of evidence, it is treated as being factual, the IF being turned to SINCE ; THEN is understood, as following the unproved supposition ; LEADS is used tendentiously as though there was a clear—if not straight—road right back to apedom, whence, with a certain amount of PUSHING, it would inevitably take us back to fish—with the old errors of non-existent gill-slits, tails, and amniotic fluid reminiscent of the primordial sea.

But what was the actual factual evidence offered and exhibited ? It was that of a black-backed gull turned into a grey-backed gull—a feat performed in parts by featherless gulls year by year.

Oh yes, there was also the radiated mouse with a kinky instead of a straight tail, the fowl with its feathers turned to flightless fluff—and a few other useless or harmful abnormalities ; useless, too, and possibly harmful also, for the Theory. Because after all, the gulls remained gulls, the mice, mice, and the fowls fowls. There was undoubted change, but no Evolution—or Transformism.

The next morning a neighbour asked me if I had TV—or had seen and heard the programme. I did wonder for a moment if he might have made a different comment, but his reaction was: 'I've never seen such tripe in my life. Now if they could get out of the sea a creature half-monkey, half-fish, I might believe it. It just shows what happens when people give up religion.'

On the other hand, the husband of my student who allowed me to view—he was a Cambridge scientist—declared half-way through : 'The person who refuses to accept this is a d—— fool !' At the end, however, he rather inconsistently concluded : 'Whether it's true, or no, it's terribly interesting !'

'The last programme in the series'—said the producer in his introduction—'will be concerned with the impact of evolution on religion and ethics, and the conflict

Evolution Protest Movement

Pamphlet : REQUIEM FOR EVOLUTION.

A Belated Review of EVOLUTION. THE MODERN SYNTHESIS,* by Professor Julian Huxley (Published by George Allen & Unwin).

It is, surely, never too late to draw attention to books of primary importance. The present writer, not being a member of the Evolution Protest Movement, feels it easier than would a member to recommend a study of Professor Huxley's monumental *Evolution. A Synthesis.* After all, it is as well to hear both sides of a case before passing judgement and here is the case for Evolution put by one of Darwin's ablest apostles.

It is impossible to consider, and that very briefly, more than one or two aspects of the case in a pamphlet of this length. One cannot, for example, do more than note in passing the suddenness with which new species have appeared at intervals, each species perfect of its kind. The most fascinating part of Professor Huxley's work is perhaps his exposition of what has happened to Evolution. This subject is seldom touched by writers either for or against the Theory. Professor Huxley has faced the issue boldly.

Now, it is possible violently to disagree with him ; to find his premises false, his deductions fantastic and his conclusions absurd ; but it must be conceded that his exposition is crystal clear : the falsity, fantasy and absurdity are not buried in sesquipedalian scientific jargon. If one may say so without near blasphemy, his style is much easier than his Master's. Where Darwin is laborious, he is smooth ; where Darwin gets involved, he is simple.

Early in the book Professor Huxley explains the basis of the Theory of Evolution as propounded by Darwin. **Darwin founded his doctrine of natural selection on three observable facts of nature and on two deductions.**

The first fact is the tendency of all organisms to **increase** in a geometrical ratio ; this tendency to increase is because, at the early stage of their existence, offspring are always more numerous than their parents. **The second fact** is, that in spite of this tendency to progressive increase, the numbers of a given species **actually remain** more or less **constant.**

From these two facts **Darwin deduced** the **Struggle for Existence** ; for since more young are produced than can survive, there must be **competition for survival :** he extended the concept of the struggle for existence to cover reproduction. The struggle is really for **survival of the stock :** if its survival is aided by greater fertility, an earlier breeding season or other reproductive function, these should be included under the same head.

Darwin's third observable fact of nature was **Variation :** all organisms vary appreciably. From the fact of Variation and the first deduction—the Struggle for Existence—Darwin made his **second deduction—Natural Selection.**

The alleged facts observed by Darwin and, therefore, the deductions which depend upon them **can be seriously challenged : but let us assume them to be as alleged** and follow Professor Huxley to the end. It follows from the above that in the struggle for existence only **the fittest survive.** The fittest are **the result of mutation** which, as Professor Huxley tells us, is the only begetter of intrinsic change : it alters the genes.

'Genes' is one of those words of art which completely obfuscate the ordinary man, who is often under the impression that a gene is an actual identifiable thing like a germ or seed.

Dr. G. H. Duggan, D.D., in *Evolution and Philosophy,* gives a clear and simple definition of 'genes,' which he tells us is a word meaning the factors in the germinal material 'that remain the same from generation to generation . . . The offspring

* Subsequently referred to as *Evolution. A Synthesis.*